

SUGGESTION

THE NEW PSYCHOLOGY MAGAZINE



SEPTEMBER

10 cents

Psychic Research
Auto-Suggestion
Suggestive
Therapeutics
Drugless Healing
Personal Magnetism
Thought Power
Health
Happiness
Success

HERBERT A. PARKYN, M. D., Editor
Published Monthly at 4020 Drexel Boulevard, Chicago, Ill.

AUTO-SUGGESTION,

What It is and How to Use It for Health, Happiness and Success

By Herbert A. Parkyn, M.D., C. M., 192 pp., cloth and gold;
handsomely printed on heavy paper. A book for thinkers.

This is one of the most helpful, practical books of the age. It deals in facts, not theories; it is plain, simple, concise, practical and tells how to use inherent psychic powers to bring results.

Contents.

Auto-suggestion. What it is and how it operates.
Auto-suggestion. Its effects and how to employ it to overcome physical troubles.
Auto-suggestion. How to employ it to overcome mental troubles.
Influence of early auto-suggestions for the forming of character.
Auto-suggestion for the formation of habits.
The cultivation of optimism through auto-suggestion.
Auto-suggestion and personal magnetism.
Auto-suggestion for developing concentration.
The achievement of success through auto-suggestion.
Auto-suggestion and success.
Auto-suggestion and breathing exercises.
Auto-suggestion. Its influence on health in the winter.
Auto-suggestion. The diagnosis and treatment of a typical case of chronic physical suffering.
Auto-suggestion. The basis of healing, how psychic pictures are made realities by auto-suggestions.

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The study of auto-suggestion is one of the most fascinating that confronts the student of psychology; and the subject is not only fascinating but very important, for it deals with the basic elements of health, happiness and success.

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SUGGESTION PUBLISHING CO., 4020 Drexel Boulevard, CHICAGO, ILL.

Our Platform

SUGGESTION is a magazine of the New Psychology for thinkers. It is in its eighth year. It stands for a rational system of living based on natural laws in which the physical, mental and psychological elements are duly considered.

This magazine teaches that every ill—political, industrial, social, physical, mental and psychological—can be remedied by the proper application of natural laws; that nature will cure all diseases without drugs when given an opportunity; that nature designed every sentient being to enjoy a happy existence; that the laws of this universe are adequate for all conditions and all emergencies, and if permitted to act naturally, universal peace, good will, prosperity and health would result; that facts are the results of unyielding law; that supernormal agencies do not influence or determine any earthly event; that the human intellect and will is unassailable and unchained; that the power of thought is the most potent force; that creation today is a thought externalized, and that thought rightly applied will solve any problem that now confronts the human mind.

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PERSONAL MAGNETISM.
ADVANCED THOUGHT.
RATIONAL HYGIENE.
POWER OF THOUGHT.
MEMORY TRAINING.

FORMATION OF CHARACTER.
AUTO-SUGGESTION.
LAW OF MENTAL SUGGESTION.
PRACTICAL PSYCHOLOGY.
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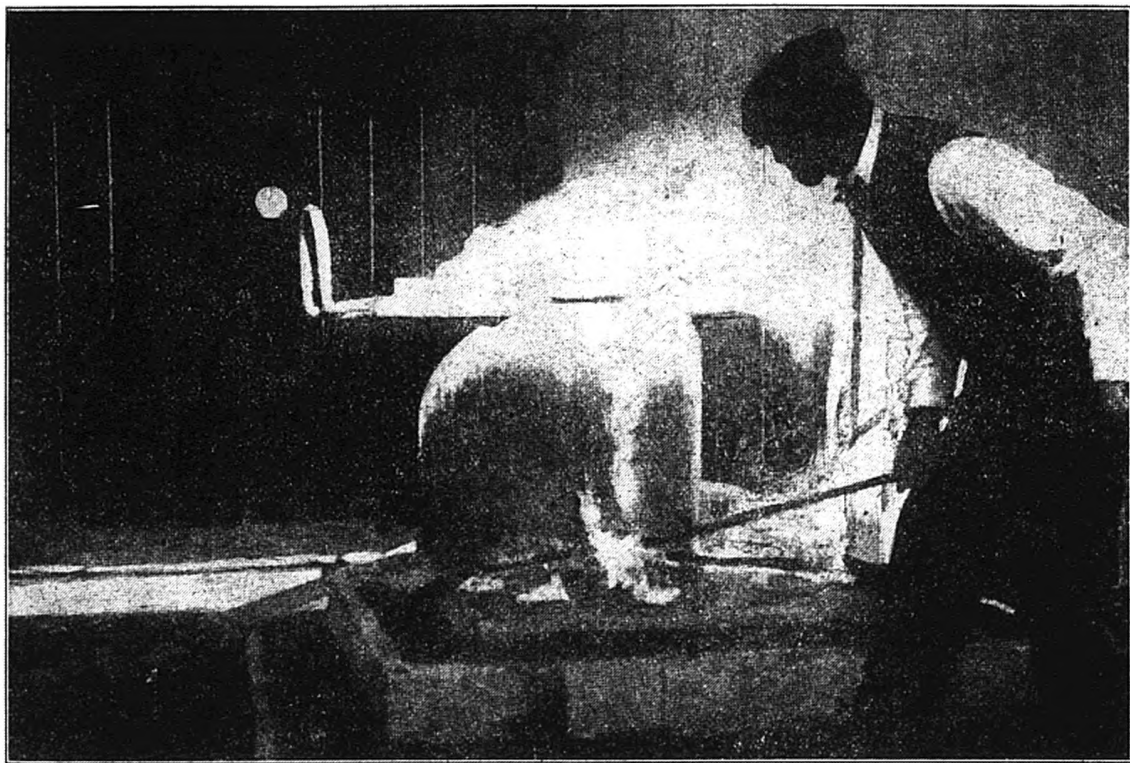
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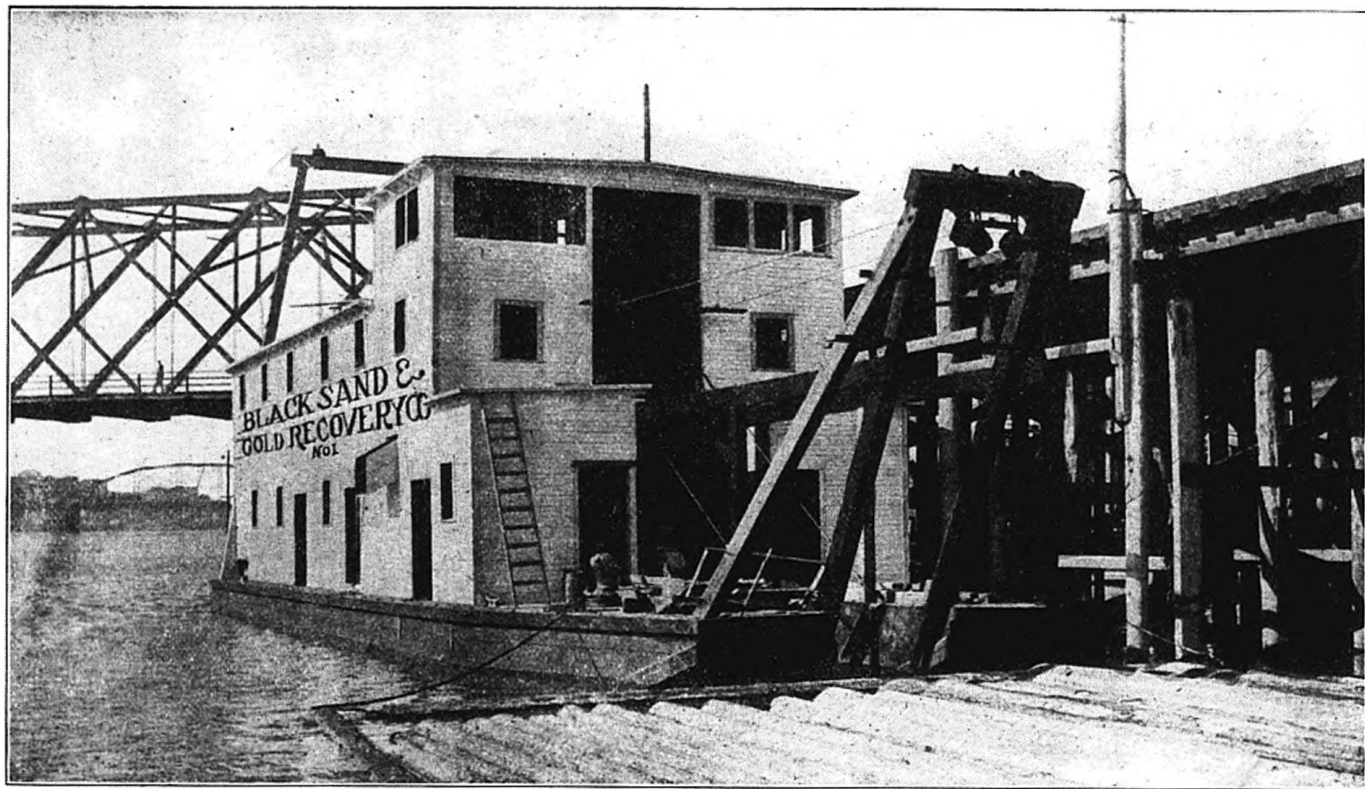
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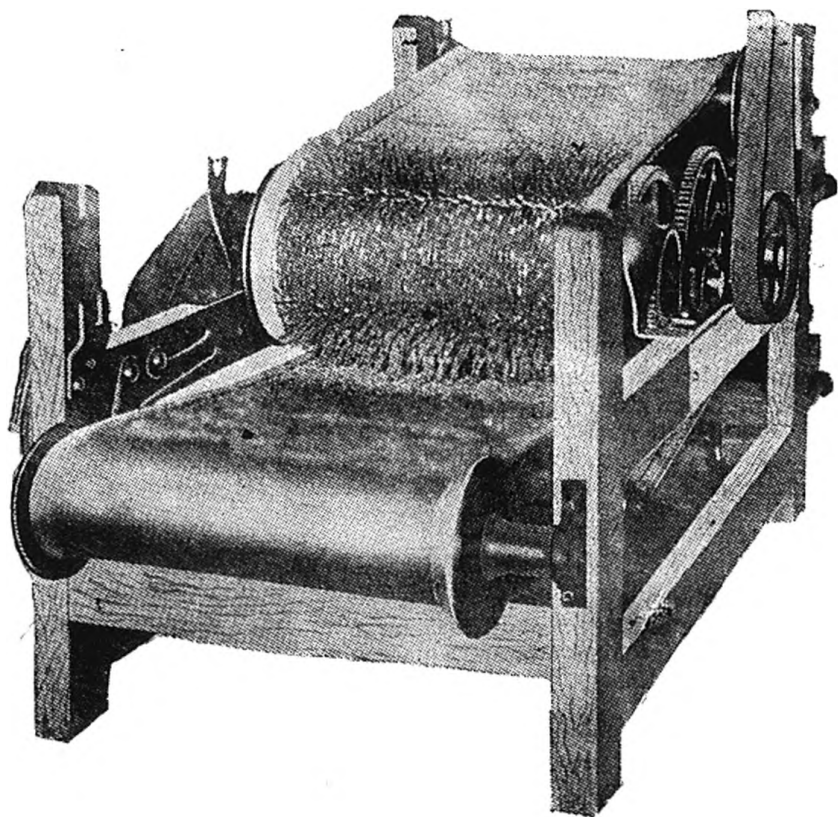
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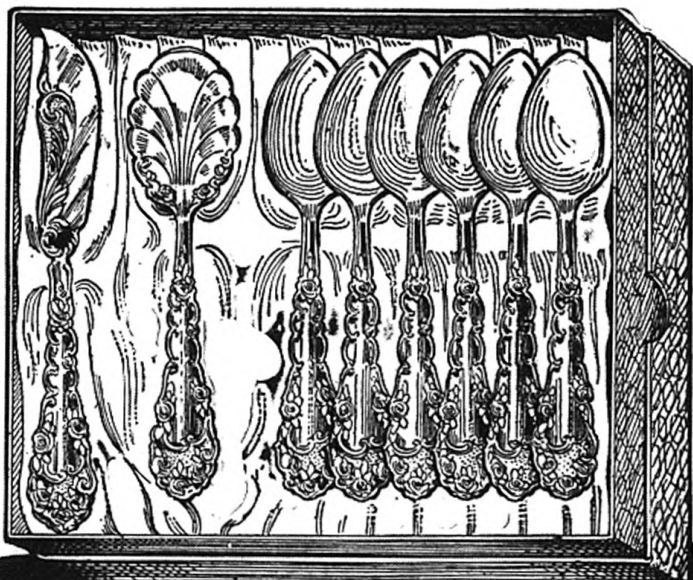
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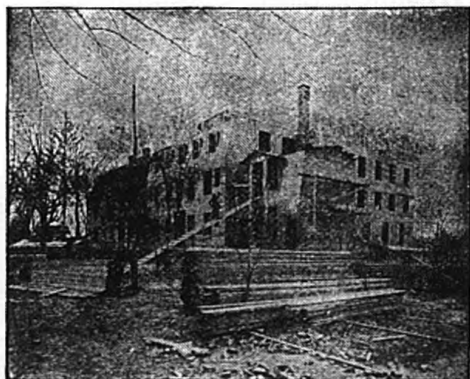
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SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

SUGGESTION PUBLISHING Co., 4020 Drexel Blvd.

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CHICAGO, SEPTEMBER 1, 1906.

No. 3

Suggestion the Basic Law of Cure.

BY CHARLES GILBERT DAVIS, M. D., CHICAGO.

For thousands of years philosophers have attempted to solve the mystery of life, but the great secret remains concealed. And now in the dawn of the twentieth century, after sifting the accumulated thought of all the generations that have passed, psychologists, biologists and eminent scientists tell us there are but two things in existence, i. e., force and consciousness.

Through the process of growth which we term evolution, consciousness has pushed itself upward and outward, gradually enlarging its recognition of the physical universe, and through desire and auto-suggestion developed certain organs of special sense, i. e., hearing, seeing, smelling, tasting and feeling; and perhaps others are to be added later.

Through these five windows—hearing, seeing, smelling, tasting and feeling—the conscious ego looks out upon the surrounding universe. They are all that connect him consciously with physical life. Through these windows he receives communications, and this is suggestion. Then in the crucible of his own consciousness he meditates upon the impressions received, exercises the will and expresses desire, and this is auto-suggestion.

Through these two channels, suggestion and auto-suggestion, man has groped his way upward from the elemental protoplasm, and "unicellular organism" and the more complex forms of animal existence. Step by step it has conducted him through savagery, the cave life of the past, the awful darkness of superstition and ignorance, and led

him gently and surely into the radiant light of conscious power that crowns him in the present age.

The first or conscious mind receives the impressions from the surrounding universe, through these five windows of communication deliberates, is mathematical, logical, reasons, arrives at conclusions and telegraphs the result through the connecting nerves to the ganglia of the sympathetic, and there impresses the sub-conscious life; and consequently reacts beneficially or otherwise on the various organs.

The second, or sub-conscious mind, presides over nutrition, receives the communications from the laboratory of consciousness, never reasons, but acts automatically through emotion, feeling, desire and impulse. It is, in fact, the location of the real man. In this center is to be found the measure of viability.

The most interesting point relating to these two centers is that the subconscious mind is always open to suggestion from the conscious. I regard this subject as one of the greatest importance that can possibly occupy the mind of the medical profession today. I believe it was Solomon who said: "As a man thinketh in his heart, so is he." This contains the germ of much truth. The influence of the sub-conscious mind over the nutrition of the system has for ages attracted the attention of thinking men, but never has it been under such widespread discussion as within the last few years.

We note the effect of nutrition in the victory and defeat of armies, the rise and fall of political parties, the teachings of religion, the wild utterances of fanatical leaders, and nowhere is it more vividly portrayed than in the healing art.

In reference to this question said that great American teacher, Austin Flint, more than forty years ago: "Gentlemen, there is something in the practice of medicine far beyond the mere administration of drugs."

Every modern successful physician knows the necessity of arousing the subtle forces of the sub-conscious mind. I would not hesitate today to proclaim before any medical convention in the world that I believe that faith, hope, expectancy and belief in many instances are the most useful and the most powerful therapeutic agents of the age in which we live.

I am a scientist and advocate the thorough pursuit of all knowledge that may be beneficial to mankind, no matter from whence it comes—whether from the beds of slime and ooze in the depths of the sea, or a ray of light vibrating through the blue ether from the farthest fixed star. I am also convinced that often in the attempt to

follow the mysterious vaporings of some scientific theory we lose sight of truth. They are not a few, but the world today has millions of illustrations of the truth of that utterance: "Thy faith hath made thee whole."

As true scientists we must admit, with all evidence of the ages before us, that this subjective mind is most potent both to create and remove disease. If we only observe, there is scarcely an hour of the day but we are enabled to behold the verification of this truth.

Sometime ago I saw a man rosy with health and strength, full of the joy of life, and laughter in his eyes, sitting at dinner with his friends. He was at the zenith of manhood, and the life currents flowed through his being like a stream of pure water through a sunlit meadow. The emotions from his spirit made glad the festal board. Suddenly a messenger entered and handed him a telegram: "Your home was swept away by the flood, and your wife and children drowned."

Like a stroke from a bolt of lightning, the effect was instantaneous. The eyes read again and again the fatal words, the message was conveyed along the optic tracts to the seat of consciousness and from there to the center of life in the subconscious mind, and the machinery of nature stood still. Every cell of the entire organism vibrated under the awful blow. All over the surface of the body the little arterioles shriveled and contracted, producing a deathly pallor, and the red globules of blood that had before been hurrying on their mission of health, were crowded back and locked up in the deep reservoirs of the system. The arms fell powerless, the muscles relaxed, hard lines were formed around the mouth, the cheeks were sunken, the eyeballs from lack of secretion were glazed, respiration was irregular and the heart almost ceased to beat. He was ill.

About twenty-four hours later I was summoned with the request to hurry. I found him dangerously ill. He was partially delirious, the face I had seen the day before glorified with health was shrunken, the eyes jaundiced, showing that the bile was being reabsorbed into the circulation, the lips were dry and breath fetid. He had vomited several times, throwing off from the stomach the food that had been abandoned by the gastric juice. This state of the mouth and the intestinal canal showed clearly that pathological bacteria were now at work seeking the man's life.

Now supposing a consultation of doctors, without being acquainted with the incidents of the last twenty-four hours could have

been called to decide as to this man's condition and the remedy, what would have been the verdict?

In St. Louis it would have been malaria, and large doses of quinin; in New York, gastro-enteritis, complicated with cholelithiasis and renal insufficiency, with large doses of calomel; in Chicago, immediate appendectomy.

The cause of the man's illness would have been attributed to taking cold, overwork, ptomain poisoning, champagne, or eating grape seeds. The truth of the matter is he was made ill by his mind. A thought was killing him. A suggestion had entered by one of the windows and was working destruction, threatening life.

This continued for twenty-four hours longer, and then another telegram arrived:

"Your house not destroyed—your wife and children all safe and well."

It was read to him, and slowly through the auditory nerve the glad tidings were transmitted to the brain and from there to the sub-conscious centers. The arteries relaxed, the blood freighted with red corpuscles flowed through the capillaries, and the deadly pallor was replaced by the returning hue of health. The eye brightened, the muscles renewed their vigor, and the man stood erect with glowing face.

That night he again sat at the banquet board surrounded by his family and friends, and entertained them with his overflow of vital force.

This man was made ill by a depressing thought, and he was near unto death; this man was cured by a hopeful thought. Will any one doubt the wonderful power mind wields over the body? Every thought we think, every hope we breathe, every faith that sweeps through the chambers of the mind, has its mathematical effect on every cell in the human organism.

Electricity usually flows best when it follows a good conductor, and so does suggestion. I believe always that suggestion should be made along the lines of known scientific truth. In this way they are more potent.

Certainly there is much more in the practice of medicine than can be attributed to the action of drugs. Look at the materia medica of the world, and trace its history back for one or two thousand years. What a constant revolution of ideas! What wonderful panaceas have arisen and then gone down in oblivion and been discarded as useless.

And yet somehow poor struggling humanity has managed to survive, and among all the nations, savage as well as civilized in about equal proportion, they have lived and died of old age. The yellow hordes of China's millions, the countless hosts of India, and the swarms of humanity on the deserts of Egypt, for thousands of years have manifested plethoric fecundity, multiplied, lived and manifested all the normal functions of life, ages before a single article of our *materia medica* was discovered, or such a thing as a bacillus or counteracting antiseptic entered into the wildest visions of the Orient.

Running continuously through the healing art is the potent current of suggestion. It is everywhere. The mother's kiss and her soothing tones carry a suggestive calm to the subconscious life of the suffering infant, and it is soothed to rest.

The intelligent citizen enters the office of the prominent physician. His blood is examined under the microscope, his urine analyzed, his stomach pumped out, and finally he is thumped in the ribs and given a prescription. He is fully convinced that he has met the quintessence of human wisdom, goes home and swallows his dope of bromid or strychnia, and feels the thrill of health capering up and down his spinal column. Though he would deny it vehemently, the mysterious wand of suggestion has touched and thrilled the centers of organic life. One of dozens of the different articles of our *materia medica* might have been administered to him, and equivalent results obtained.

Faith, like electricity, must have a conductor. There must be a medium to touch one of the five senses. The eye must see, the ear hear, or the tongue taste, to awaken the suggestive power.

Humanity has not yet risen to the sublime attitude of development to enable it to evolve perfect faith from the inner consciousness.

Religion still requires the graven image, the lighted tapers and the chanting choir; and the patient rests his wavering hope on the powder and the pill.

"THE LONGER I LIVE, THE MORE DEEPLY AM I CONVINCED THAT THAT WHICH MAKES THE DIFFERENCE BETWEEN ONE MAN AND ANOTHER—BETWEEN THE WEAK AND POWERFUL, THE GREAT AND INSIGNIFICANT, IS ENERGY—INVINCIBLE DETERMINATION—A PURPOSE ONCE FORMED, AND THEN DEATH OR VICTORY."—*Fowell Burton.*

The Living Present.

The custom is, in all forms of education, be it home, school, church or press, to express thought as a desired and possible, rather than as an actual condition. Man has been told "he ought," "he could," "he should." Teaching has been in old conjugation: "I might, could, would or should be." Preaching and praying have been in the potential, and reforms in the subjunctive moods. "Wilt thou," "may we," "let us," is the burden of prayer. "We ought," "we can," "we may," interlard all conversation and literature. Scarcely a sermon, essay or homily is written in the indicative mood. The present tense seems unknown to preacher and reformer, so rarely do they use it, save in a moan or a whine at that which *is*, and all that *is*, is bad; the good is *yet to be*. This grammar is that with which men have attempted to reform the world and—failed. Necessarily so, for the world is *formed*, and *now* is the only time. Words of power are in the indicative mood and present tense. "I am" is power. "I shall be" is as weak as "I have been!" These last have no place in a successful man's vocabulary. "I am" are the only words of inspiration. The teaching that is up-to-date is "I am." Education that is worthy of the name is confined to the present. AFFIRMATION is true teaching. In "I am" is the only culture. The Law of Suggestion is my warrant for saying, the only assistance one can give another is by way of AFFIRMATION. This Law is as sure as the law of gravity. A structure to be secure must keep its perpendicular within its base. AFFIRMATION is Human Gravity, it keeps the perpendicular of effort within the base line of the Ideal. When the indicative mood, present tense is used in connection with any wished for condition that condition *is*, because the thought creates it. The potential, conditional, or doubtful moods leave that wished-for condition just where the thought places it, and there it will ever remain, till the person shall say, "It is!"

These remarks are called out by much in way of beautiful Truth, that appears in the old preaching way in New Thought journals. An excellent author, in a fine journal, says: "We *should* not always be in the same class. We *should* see that we are advancing. We who have entered into the realm of New Thought *ought* not to follow in the track of the past." Yet this same writer, in expressing his Ideal, "follows in the track of the past" and says "should" and "ought." Affirmations require indicative mood and present tense. NOW says, "I am, I do, I have, I live, It is, You are." This weakness in

language in New Thought teachers arises from a want of practical knowledge of the Law of Suggestion. Too many of them possess an ignorance, or a fear, of the word "Hypnotism," which keeps them in the track of ancient suggestion, and causes them to create the very conditions they would avoid, or at best to delay their coming with a "Let" or a "May" or a "Will."

That which is held as a "Will come" or a "May come" is never here. To realize how little real New Thought literature there is, read the best journals in the light of Henry Wood's "Ideal Suggestion." Our best authors weaken their thought by lack of AFFIRMATION. I give one illustration—"Waiting," by John Burroughs, is one of the real poems of inspiration and was for years a rod and staff to me, giving me rest in many a hard place, but it kept me *waiting*. It pointed forward, like the Christian's hope, for that which never came. Yet while *waiting* I would sweetly murmur:

Serene I fold my hands and wait,
Nor care for wind nor tide nor sea!
I rave no more 'gainst time or fate,
For what is mine will come to me.

But mine never came. It was ever coming. More courage than it took to storm a battery did it require to say, "What is mine comes to me!" As soon as I did say it, it came. It stays. It comes at need every day. This AFFIRMATION: *What is mine comes to me!* is more than all the hopes, desires and ambitions of the forty mature years that I did not use it. Now I live it. Five years ago I wrote:

Love, the I AM, is Lord within!
Daily he brings mine own to me!

He never fails to bring it. He brings it to all who in trust enter into a realization of their possession now as God manifest.—Henry Harrison Brown, in "Now."

You Get as You Give.

LOOK FOR GOODNESS, LOOK FOR GLADNESS,
YOU WILL FIND THEM ALL THE WHILE;
IF YOU BRING A SMILING VISAGE
TO THE GLASS, YOU MEET A SMILE.
DO NOT LOOK FOR WRONG AND EVIL,
YOU WILL FIND THEM IF YOU DO;
AS YOU MEASURE FOR YOUR NEIGHBOR
HE WILL MEASURE BACK TO YOU.

—Alice Cary.

The Key.

BACK of the deed is the doer;
 Back of the doer the dream.
 Back of the world as we see it,
 Science of things as they seem,
 Waits the invisible spirit,
 Weaving an infinite scheme.

We are but outward expressions
 Of an interior thought;
 Gleams of the light everlasting
 Through the material caught;
 Parts of the purpose eternal
 Into humanity wrought.

Mind is the monarch of matter.
 Will is the master of fate.
 Whate'er the soul may determine,
 That can it reach, soon or late.
 Thoughts have the gift and the power
 That which they think to create.

All that is yours you shall garner;
 All that you earn you shall gain;
 After the toil of the sowing,
 There shall be bounties of grain;
 When in your spirit you ripen
 And to your kingdom attain.

Unto the storehouse of treasure
 Faith is the mystical key.
 This is the word of the Master
 Given to you and to me.
 This is the truth everlasting
 And it shall render us free.

—J. A. Edgerton.

LET US REMEMBER THAT EVERY UNPLEASANT
 THOUGHT IS A BAD THING LITERALLY PUT INTO THE
 BODY.—*Prentice Mulford.*

* * *

AN IDEA GAINS IN FORCE BY THE ENERGY WITH
 WHICH IT IS EXPRESSED. IT STRIKES WHERE THE
 BRAIN SENDS IT, BY A LAW AS MATHEMATICALLY
 EXACT AS THE LAW THAT DETERMINES THE COURSE
 OF A SHELL FROM A MORTAR.—*Balzac.*

* * *

HE IS NOT WORTHY OF THE HONEYCOMB
 THAT SHUNS THE HIVE BECAUSE THE BEES HAVE
 STINGS.
 —*Shakespeare.*

SUGGESTION

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HERBERT A. PARKYN, M. D., C. M.,
Editor.

* * * SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, psychic research, natural healing, rational hygiene, advanced thought, and allied subjects.

* * * IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.

* * * SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.

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* * * TO MY SUBSCRIBERS: The date of the expiration of your subscription appears on the wrapper. You are cordially invited to renew your subscription. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine?—EDITOR.

* * * PLEASE NOTE: Address all communications to SUGGESTION Publishing Company, and make all remittances payable to this company.

"I MAY NOT LIKE THE WAY THE CARDS ARE SHUFFLED,
I MAY NOT CHOOSE THE GAME, NOR ASK TO PLAY;
BUT YET THROUGH CHANGING ODDS I SHALL, UN-
RUFFLED,
PLAY LIKE A MAN WHAT'S DEALT ME DAY BY DAY."

* * *

THE IDEA HOLDS THE GERM OF ITS OWN FRUITION,
WHAT MAN CAN CONCEIVE, MAN CAN ACHIEVE.

EDITORIAL

Illusions, Optical and Psychical.

THINGS are not always what they seem; or they may seem different to different persons. The evidence of the senses cannot always be depended upon; no two persons see the same things in exactly the same way. The evidence of our senses is modified by our beliefs, customs, habits; by our wishes and desires. The subtle law of suggestion again is manifest. When I was a youngster coming home from school in the evening I have often seen smoke coming from the chimney of the old house. I was hungry and I knew that smoke meant that the evening meal was preparing and I soon learned that I could see smoke when I was very hungry, even when there was no smoke to see.

In all the affairs of life, physical, mental or psychical, we see what we want to see. We see the beauty in a rainy day if we want to. We can see disappointment and ugliness and weariness whenever we look for these things. We can see sunshine all winter if we wish.

In this article are a few illustrations which show that vision is deceptive. These cuts should be studied carefully. Turn them over; look at them sideways; look at them upside down; study the changes, for all the illustrations are illusive; to different persons they present different ideas.



FIG. 1.

In Fig. 1, the heavy black lines do not appear to be parallel; but they are. Hold the leaves on a line with the eyes and glance down the page, as though you were looking at the edge of the page; then the lines will be seen as they really are.

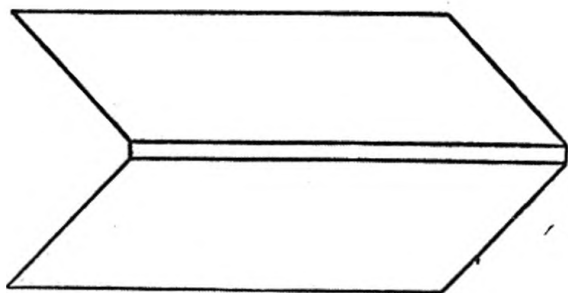


FIG. 2.

In Fig. 2, are we looking at the back of a book cover or are we looking at it from the inside? Look at the figure, and turn it about till you get two distinct ideas from it.



FIG. 3.

In Fig. 3, we have a good representation of a number of overlapping blocks; do the blocks point upward toward the right, or downward toward the left? Turn the cut half way around. Now, in which direction do the blocks point? With some study and practice you can see that the blocks have two points of view—you can change the perspective at will.

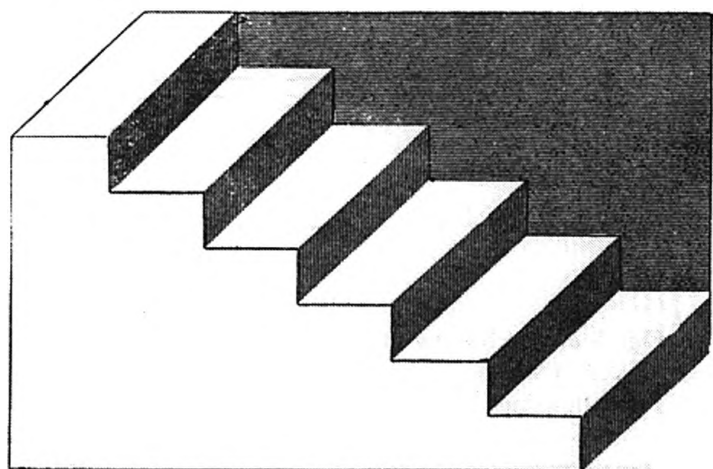


FIG. 4.

In Fig. 4, we have apparently a representation of a stairway, in its natural position. Now slowly reverse the page, placing the top where the bottom was. Does the stairway appear inverted? With some experimenting, it is possible to see the stairs in a natural and also in an inverted position. Many of us cannot see the change at first trial because we are accustomed to see stairways in their natural position. When we reverse the picture, we should naturally see an inverted stairway; but the brain is accustomed to register such images in their natural position, and so the inverted image is promptly reversed.

The above illustrations are worthy of consideration and each one should be studied until the two points of view can be differentiated. Many trials may be necessary and some days may elapse before you can convince your brain cells that there are two angles of perspective. If you wish to entertain some friends get an extra copy of this magazine, cut out this article and hand around the illustrations for examination, comment and experiment.

A Bicycle Sermon.

THIS is a bicycle sermon because it was composed on a bicycle. Many of my best sermons were composed on a wheel, but they never saw printers' ink. When I got home they were gone. They sounded very good out in the park or at the lake shore, but I couldn't get them on paper, and so many of the best of my thoughts have never been expressed, or expressed fully. You remember that couplet that says something about waves on the breast of the ocean that never will break on the beach and then something about thoughts down deep in the heart that never will break into speech. Everybody has had experiences like that. But the bicycle sermon yesterday seemed to make quite an impression on me and I said, "When I get a pencil and some paper I will write it down for the readers of SUGGESTION. Well, here it is:

We read that Mrs. Eddy claims to be the discoverer and founder of Christian Science. John Alexander Dowie claims to be the founder of the Christian Catholic Church, and all over the world are preachers and teachers and founders who claim to have discovered some religion or system of philosophy which is better than any other—which is the only simon-pure article having the hall mark of eternity and the approval of the Creator; generally these founders claim that they received a special delivery message from the eternal realms with the new doctrine all O. K.'d, signed and sealed.

And these various creeds, cults, doctrines, religions and philosophies are supposed to do several things:

1. Cure disease.
2. Bring riches and happiness.
3. Guarantee a direct route to the elysian fields of the hereafter.

And, curiously enough, you will find, in the language of the street, that many of them "deliver the goods," that is, so far as we can judge. Mrs. Eddy's followers in Boston worship in a million dollar edifice and are satisfied with the brand of physical, mental and moral salvation which she manufactures for them.

And so we find that all the various systems are more or less efficacious in relieving the troubles of the votaries; yet they cannot all be right. Now, what is the mystery?

Dowie has a carload of crutches that have been discarded by those taking his treatment; and all the founders of new religions

have innumerable "cures" to their credit; and the various systems of medicine have many "cures" to prove the truth of their theories. Yet all these systems and schools are fighting one another continually. It is evident that there is something in common, some principle that includes all these different systems, and that the results are due to this principle rather than to the "hocus pocus" of the founders.

As a matter of fact, Mrs. Eddy did not discover Christian Science and Dr. Dowie had no revelation and no healer had any private wire to the Infinite. All the truth in many of these systems has existed from the beginning, and in all ages wise men knew of these grains of truth. Plato and Socrates and Epictetus knew of it and you will find "Christian Science" doctrines in the writings of Marcus Aurelius. His presentation of the case was made in accordance with the environment and education of his day, but he enunciated the correct principles. The idea expressed by the Grecians and Romans may be expressed as follows:

WHILE YOU CANNOT CHANGE THE ATTITUDE OF
THE WORLD TOWARDS YOU, YOU MAY EASILY CHANGE
YOUR ATTITUDE TOWARDS THE WORLD.

And having said this much you have said everything.

The oldest record of the fundamental principles of Christian Science, New Thought, Advanced Thought, the New Psychology and a host of so-called religions and philosophies is found in Proverbs:

"As a man thinketh in his heart so is he."

Whether or not the man who wrote these lines understood all they mean I do not know; but I know that he expressed the basic principle of human actions.

If you think you are "lost," "damned," scorned, disgraced, insulted, slighted, neglected, scandalized, you ARE lost, damned, scorned, disgraced, insulted, slighted, neglected, scandalized.

If you think you are "saved," "regenerated," "born again," happy, cheerful, gay, optimistic, courageous, determined, successful, honored, loved, free from pain, care, worry and fear, you ARE saved, regenerated, born again, happy cheerful, gay, optimistic, courageous, determined, successful, honored, loved, free from pain, care, worry and fear.

If you think that you are a miserable worm of the dust, despised, rejected, reviled. If you think that creation is a misfit; that the world is out of joint; that evil is rampant; that despair is enthroned and hell groans for you; that sorrow, damnation, misery, danger, disease, sickness and death are your portion, then you ARE that

miserable worm of the dust, despised, rejected, reviled; then creation to you IS a misfit; the world to you IS out of joint; to you evil IS rampant; to you evil IS enthroned; hell does groan for you, and sorrow, damnation, misery, danger, disease, sickness and death are your portion.

I could spoil reams of paper showing that you are just what you think you are. Job said that the evil thing that he feared came upon him. Of course it did. Anything you fear is already upon you—overshadowing you, crushing you.

A lost soul is a soul that thinks it is lost; a saved soul is a soul *that thinks it is saved*. Now it is only a matter of mental attitude. If it requires a Mother Eddy or other "chosen process" *to change your attitude*, why, bless your soul, flee to Christian Science. If Mental Science or New Thought or Philosophy or Theosophy can change your attitude, pray do not hesitate. But please do drop the idea that those desirable things are something from without, something to get from another, like a pair of shoes.

Get into the right state of mind and you own the world. Get the miserable old crop of suggestions *out* of your mind and get in your heart the right kind of thoughts or ideas or suggestions. Get any help you may need according to your belief, education, environment, desires, etc., etc.; but change your intellectual raiment at once.

Now, friends, briefly I have given you the essence of all systems that profess to teach mankind how to live. There is no mystery in nature; truth has not been bottled up for eternal ages waiting for a "discoverer." Every little child is saved, happy, prosperous, healthy, cheerful, kind, optimistic, brave and true till it is changed by adverse suggestions from parents or companions or teachers—in other words, every child is perfect till it is spoiled by the thing we call "civilization." Then ensues the long, heart-breaking struggle to get back to the right path, "to be born again." Some children are so badly spoiled that in later years we imprison or execute them, imagining that this mends matters.

"To be born again" is easy; drop all your suggestions about evil, sin, fear, sickness, worry and a thousand other fear thoughts and live the natural, simple life. Banish fear and worry. Study the law of mental suggestion; clear out all adverse ideas; fill your mind with good suggestions and you may find some of that quietude of mind that passeth understanding.

E. E. C.

Notes and Comments

Notice to Subscribers.

Sometimes we get a list of 500, 1,000 or 2,000 names from some magazine publisher, and we send sample copies to all, with a letter soliciting subscriptions. We cannot compare these names with our subscription list, for that would be an endless task; so sometimes a subscriber receives one of these letters soliciting his subscription. When this happens there is no cause for alarm; simply hand the letter and the magazine to some friend and say a good word for the magazine.

* * *

We reserve a thousand copies of SUGGESTION every month to send to friends of our subscribers. Write the name of your friend on a postal and we will be glad to send a specimen copy of SUGGESTION and an invitation to subscribe. The best time to send the name of your friend is NOW. Why not do a kind act? Why not oblige the editor and please your friend and have the satisfaction of knowing that the day is not lost?

"Count that day lost whose low descending sun

Views from thy hand no kindly action done."

You can save the day for just one cent, or is the price too high?

E. E. C.

About Anonymous Letters.

I suppose any one who writes an anonymous letter is a coward. If this conclusion is not correct, I beg to be reproved.

All editorial offices receive letters from cowards, and this sermon was prompted by the receipt of such a letter from St. Louis. If you have anything to say here are some observations to remember; these observations will be good 1,000,000 years hence:

1—If you are ashamed to acknowledge your utterances do not utter them; they are evil.

2—If you have any remarks to make, make them over your own signature.

3—If you ever wrote an anonymous letter, repent; rise to new manhood and make a solemn vow never to be again guilty of such an act.

4—If you have anything to say, say it like a man; don't hiss it from the grass like a snake.

Now, if the unknown friend from St. Louis will send me his or her name I will answer him by mail, and give him a courteous reply and forgive his fault.

E. E. C.

Tomorrow.

Today may be dark and forbidding; our hearts may be full of despair;
But tomorrow the hope that was waning will prompt us to do and to dare.

Today we may feel that life's sorrows outweigh all the joy that we crave;

But tomorrow will teach us the lesson that life is worth while to the brave.

Faint heart is forerunner of sadness—despondency robs us of health;
The man who is chock full of gladness is the man who makes most of life's wealth;

Today may be all that is mournful—our paths cannot always be bright;

But tomorrow we'll somehow take courage, and trustingly enter the fight.

Tomorrow the sun will be brighter; tomorrow the skies will be fair;
Tomorrow our hearts will be lighter; we'll cast aside sorrow and care.
Remember, when heartsick and weary, the sunshine comes after the rain;

Tomorrow is time to be cheery—tomorrow we take hope again!

—Jerome P. Fleishman.

I HAVE NO CHAIR, NO CHURCH, NO PHILOSOPHY,
BUT EACH MAN AND EACH WOMAN OF YOU I LEAD
UPON A KNOLL.—Walt Whitman.

DEPARTMENT OF PSYCHIC RESEARCH AND PRACTICAL PSYCHOLOGY

By DR. STANLEY L. KREBS, Greensburg, Pa.

The Third Law of Telepathy—Personal Magnetism.

(Continued from last issue.)

(Copyrighted 1906 by S. L. Krebs.)

Of course this value of honesty and sincerity is nothing new in philosophy. The knowledge of the power of earnestness and devotion is as old as man himself. But that does not invalidate its deep application to modern unsolved problems. Forces have existed for centuries before man has discovered their application.

Gravity is old! rather so! Yet "gravity" is a term applied to mind as well as to matter. In each realm it is constructive. It is the great law of attraction. Earnestness and sincerity are as old, universal and fundamental in mind as gravity is in matter. Gravity of mind (earnestness, sincerity, honesty) is a *sine qua non* of psychological constructiveness (mental anabolism), the law of attraction, which gathers things together and then arranges and organizes them. Levity entails psychological destructiveness (mental katabolism), the law of repulsion, which scatters and disorganizes. The two are the centripetal and centrifugal forces of Universal Nature.

As soon as a man becomes downrightly honest, sincere and earnest, he becomes

A CENTER OF ATTRACTION.

Things organize about him. He gathers, shapes, moulds. Success anywhere—in business, professional life, research, science, art—depends upon this law. One who is half-hearted, indifferent, nonchalant, unreliable, will never attract, at least permanently, win nor affect men.

This, as I have said, is no new discovery, no novel thought, no recently invented principle. But there is something new about it nevertheless, and that is the fact that we are discovering it down at the basis of telepathy. Its very antiquity and universality might lead us to expect to find it there, regnant in that unusual and mystic operation of human consciousness. And there we are finding it embedded, as a fundamental law, lying deep in the demands of Nature and human nature. Let us review

THE CASES

once more, and see if this is not so.

Case 1.—Here we see two persons in the presence of pain and suffering, working all night for relief, and longing the while for the help and sympathy of a third party who was miles away. Do you for one moment think this longing was assumed for show, light, superficial, vapid? Nay, verily. We can almost feel the vibrations of loving earnestness, sincerity and honesty which moved in their very souls during this night of need and stress—and moved, also, the soul of the subject 200 miles away. This subject was also, at that time at least, earnest, sincere and honest; *she was asleep*. In this condition she could not be trifling, artful, superficial or insincere.

We recognize, also, at a glance, that such honesty and sincerity is not exactly of the same quality as that which appears in the wide-awake projectors of the telepathic message, which patent difference leads me to call attention to the

TWO KINDS

or types of earnestness and sincerity, namely, the positive and the negative, or we may call them also the active and the passive. The sleeper manifests the negative, the passive, while the others show the positive, active and conscious type of the quality of consciousness which we are here considering.

Personally I am of the unalterable opinion that no telepathic communication would have taken place in this case had either end of the line been trifling or insincere.

With these ideas before us we are now prepared to cover more readily and rapidly the remaining cases.

Case 2.—There is no trifling or indifference in the presence of death, in the shadows of the grave. That is exactly where we find the Zuni priest in this case. The intensity and sincerity of his

heart-wish is conspicuous. It was positive and active, conscious and commanding. Professor Cushing, the percipient, was in a trance, incapable of insincerity, mimicry or hypocrisy, and so exhibits the negative type of earnestness and sincerity. In this case, as in the former, the third law of Telepathy is beautifully exhibited.

Case 3.—My friend, P. B., was solemnized and sobered, as we shall all be some day, by the Skeleton Reaper as that Giant slowly but surely stalked closer and closer toward him. On my part, in my relations to my friend, there was no insincerity, trifling or indifference of any sort.

Case 4.—Mrs. L. B. Miller was dying. She knew it. She wanted me to know it, too. I was sleeping at the time and dreamed her thought. Here again we note the positive and negative types of absolute honesty and sincerity.

Case 5.—I have before alluded to the anxiety of the wife for her husband's approval of the purchase. In this she was lovingly sincere, earnest and honest. She was not simply making an experiment to see, in the spirit of mere curiosity, whether it would succeed or not, indifferent as to the issue. Far from it. Though the incident was apparently of little consequence, nevertheless the psychological accompaniment was intense; it was a moment of intense earnestness of the positive and active type. Her husband, upstairs, was in precisely the same state of mind at the same moment of time, seriously anxious to know what was going on down below. And thus the law was naturally and spontaneously fulfilled.

Case 6.—In this case, as in so many hundreds in the archives, the stern visitant of death induces the requisite blood-earnestness which always causes something strange to happen; while the lad, gazing half dreamily into the darkness of the darkened room—wondering, waiting, but not worrying—exhibited the negative or passive form of earnestness which shows its presence in all cases of spontaneous Telepathy.

Case 7.—When one is fleeing for life from an infuriated pursuer, do you think there is any room whatever in the mind for insincerity, trifling or indifference? Such was the actual condition on the part of the agent in this case; while the recipient, my grandmother, was at that very storm-moment just about falling asleep. Again Nature supplies the conditions for the display of her forces.

Case 8.—Here the circumstances were the same as in the above. The percipient was about falling asleep and the agent was in the

presence of death (as he thought) on the part of another friend, and himself suffering intense physical pain. If these circumstances will not make a man earnest, sincere and honest, what will?

Case 9.—When the two sisters, missionaries, were going down to death by shipwreck far off in the China sea and were longing for the loved ones at home in Salem, Mass., can any of my readers imagine the central potency and imperial intensity of their earnestness and sincerity? You simply cannot, beloved, unless you have been in similar peril and were miraculously saved to tell the tale. The percipients in Salem were sleeping at the time and dreamed the same dreadful dream.

Case 10.—When your house is on fire, how do you feel? Like fooling, trifling, playing or joking? The insane might; the sane, never. Consequently there was an intense degree of earnestness felt on the part of Swedenborg's friend, while the Seer himself, though hundreds of miles away, was so honestly and sincerely wrapt up in his own cogitations and inner agitations that he rudely neglected the society of his host and the courtesy of his friends.

Case 11.—When you are guilty of a crime can you conceal it? Yes, you can from others, but you cannot from yourself, and in telepathy there is a revelation of self, of what is going on in the mind and heart, the movements of the ego, and not of matter, lip or eye. When this guilt of the youthful and inexperienced criminals was asserting itself to their own consciousness, the percipient, rendered doubly earnest and sincere by the loss of her valued property, was, by passivity, searching for that very storm-center in the psychic atmosphere surrounding her, though she knew it not, at the time. Similarly in *Case 12*.

Case 13.—As a class none, I think, are more earnest, sincere and honest in the search for truth than genuine scientists. What sacrifices they make! What perils they brave! Such was the mental state of Professor Cushing especially. The percipient was asleep, in the condition of negative or passive sincerity.

Case 14.—Can the reader find the third law in this case? I wish to discuss it fully, as I have before remarked, at another and a more logical point.

Case 15.—When in sorrow hungry for comfort, when in doubt needing guidance, are you not genuinely sincere and earnest? concentratedly so? wholly and completely so? If not, then your sorrow and doubt are shams. Well, it is to the centers of doubt, sorrow and

distress that the sympathetic pastor was so frequently led, as related in this case by the Rev. Dr. John Watson, a man of peculiar sympathy, earnestness and sincerity.

Premonitions show the third law so beautifully that I am almost tempted to discuss some of them at this point; but must forbear.

And now, from these cases with which Nature challenges our deepest thought, and from many, many more that might, of course, be marshalled, it does seem to me that stern facts force us to say, and to say seriously and in no way sentimentally or poetically, that

NATURE LOVES AN HONEST MAN

and rallies Her forces to his support; silently, through some omnipresent, invisible agency (possibly the unparticled ether) she carries his messages, answers his desires, instructs his friends, warns of impending dangers, conveys his sympathies, ministers to his needs, in a word, delights to commune with and serve him. By the peculiar force of earnestness and sincerity the honest man becomes a center of personal magnetism, attracts to himself the mystic forces about him, comes into touch and couples himself up with the marvelous powers of his great Environment, near and remote, tellurian and celestial, annihilates distance, leaps time (backward or forward), and even here on this earth, in the gross body, enters the vestibule of that larger Temple of Forces, the Unseen, which is to the Seen as a drop of water for a microscopic desmid is to the circumambient sea.

(When we finish spontaneous and take up the study of experimental telepathy, we shall then only, I think, realize the tremendous importance of this Third Law.)

IN OURSELVES THE SUNSHINE DWELLS;
FROM OURSELVES THE MUSIC SWELLS;
BY OURSELVES OUR LIFE IS FED
WITH SWEET OR BITTER DAILY BREAD.

—Nixon Waterman.

* * *

NOTHING IS OF ANY VALUE EXCEPTING THAT
WHICH YOU CREATE FOR YOURSELF, AND NO JOY IS
JOY SAVE AS IT IS THE JOY OF SELF-EXPRESSION.

* * *

BOAST NOT OF WISDOM UNTIL YOU REALIZE YOUR
LACK OF UNDERSTANDING.—Mae Lawson.

QUOTATIONS

Favorite Quotations.

Selections by JEROME P. FLEISHMAN, Baltimore, Md.

...The first step to knowledge is to know that we are ignorant.—*Cecil.*

...A light heart lives long.—*Shakespeare.*

...They pass best over the world who trip over it quickly; for it is but a bog—if we stop to think.—*Queen Elizabeth.*

Sometimes, I think, the things we see
Are shadows of the things to be:
That what we plan we build;
That every hope that hath been crossed
And every dream we thought was lost
In Heaven shall be fulfilled.

—*Phoebe Cary.*

The following quotations were received from HELEN C. CLARK, Hingham, Mass.:

...Dispel that prophetic gloom which dives into futurity, to extract sorrow from days and years to come, and which considers its own unhappy visions as the decrees of Providence. We know nothing of tomorrow; our business is to be good and happy today.—*Sidney Smith.*

...You cannot believe in honor until you have achieved it. Better keep yourself clean and bright: you are the window through which you must see the world.—*George Bernard Shaw.*

...It is not the moving about, the strange places one sees, nor the people one meets that really count in life, you know. I think it is the things one learns, the places in which we take root and grow, and the people who teach us what is really worth while,—patience, and charity, and the beauty there is in the simplest and most common lives when they are lived close to nature.—*Ellen Glasgow.*

By FRANK ABBOTT, M. D., Lake Placid, N. Y.:

...Think that today shall never dawn again.—*Dante's motto.*

...One—and God—make a majority.—*Fred Douglas.*

...They are never alone who are accompanied by noble thoughts.—*Philip Sidney.*

...Know thyself.—*The Oracle at Delphi.*

Sent by JANE E. W. SMITH, New Haven, Conn.:

...No life can be pure in its purpose and strong in its strife and all life not be purer and stronger thereby.—*Owen Meredith.*

Miss W. M. LORD, 277 Main St., East Orange, N. J.:

...Be pleasant until ten o'clock in the morning and the rest of the day will take care of itself.—*Fra Elbertus.*

...Of all the lights you carry in your face, joy shines farthest out to sea.—*Anonymous.*

P. J. REED, 309 Junction Bldg., Kansas City, Mo.:

...Tomorrow's fate though thou be wise,
Thou canst not tell; nor yet conceive.

Pass therefore not today in vain
For it will never come again.—*Omar Kayam.*

...The way of the superior man is threefold: virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.—*Confucius.*

...It is impossible to make people understand their ignorance for it requires knowledge to perceive it, and therefore he that can perceive it hath it not.—*Jeremy Taylor.*

...He only earns his freedom and existence who daily conquers them anew.—*Goethe.*

OSTEOPATHY

By C. W. YOUNG, D. O., St. Paul Minn.

C. W. Young, D. O., editor of this department, will furnish the readers of SUGGESTION a series of articles dealing with Osteopathy, which is now recognized as one of the divisions of the Natural Systems of Therapeutics, which includes Osteopathy, Suggestive Therapeutics, Dietetics, Hydropathy, Physical Culture, etc. Dr. Young is a well known writer on Health and Hygiene, and he advocates a rational use of all systems of drugless healing. All communications for this department should be addressed to C. W. Young, D. O., 801 Ernst building, St. Paul, Minn.—Editor.

What Is Osteopathy?

IT IS said that no two persons receive the same impression when a name is uttered in their presence. Take the word "book," or "home," or "church." They mean widely different things to different people. But there is probably no word that would convey such widely different ideas as "osteopathy," the young prodigy among the world's systems of healing. Among different members of the general public it may be regarded as the worst form of charlatanry, the latest fad, a kind of rubbing, merely massage, improved massage, bone manipulation, the acme of skill in the healing art, or the only panacea for all the ills to which flesh is heir. Differences of opinion as to the meaning of osteopathy is not confined to the laity alone. The osteopaths themselves do not agree as to what shall constitute osteopathy. Some say it is a name merely for adjustive procedures to correct abnormal relations of the bony structures and that it should be confined to the use of the discoveries of the founder, Dr. Still. Others maintain that in addition to manipulation to correct bony misplacements, it should include procedures formerly employed by masseurs, to secure a normal flow of blood and lymph, to inhibit or stimulate the transmission of nerve force and to relax contracted muscles. While still others maintain that osteopathy should consti-

tute a complete system, wherein is employed all known means essential to secure healing.

In the early development of the science Dr. Still and his sons directed their energies chiefly to bone setting, and they were commonly known as "the lightning bone setters." But as time went on it was discovered that bone-setting manipulations assisted nature to bring a cure of chronic diseases, where there was no history of accident or violence to account for bony misplacements. Then was conceived the idea of founding a new system of healing, and the seemingly most appropriate name for this system was osteopathy (bone pathology).

By a natural process of evolution, it was discovered that nearly all diseased conditions, acute as well as chronic, could be greatly benefited or cured by appropriate manipulations. As members of the profession began a hand to hand struggle with disease in competition with the well intrenched medical fraternity, it was discovered by most of the profession that something else besides manipulation was necessary to bring a cure in all kinds of cases. But the same kind of human nature has its influence among osteopaths as among all other cults or schools of healing. It requires steady and persistent toil to master the art of applying nature's varied forces to all kinds of diseased conditions. A mastery of the use of water requires years of practice and study. The diet question is one of the most complicated problems with which a human being can deal. And one can spend a lifetime in learning how best to apply suggestion and to direct the use of the power of thought, and still enter into only the threshold of the subject. Again, many patients will not appreciate efforts to get at the bottom of their trouble. They merely want palliation or relief from pain. They do not want to know the laws of God. But they are willing to pay their money for some kind of jugglery that might ward off the penalty for breaking these laws.

Laziness, incapacity and selfishness are some of the qualities that make possible contending schools of healing, and the osteopaths are not entirely free from these qualities. However, this new school of healing is not caged by prejudice and by a conception of the necessity of obedience to a cast-iron code of ethics to the same extent as are the regular profession. We are more receptive to new ideas, and our practitioners as a rule are striving more earnestly to master the use of natural, non-manipulative healing methods than are the medical profession. The American College of Osteopathic Medicine and Surgery in Chicago has instructors teaching the most advanced

ideas of the New German School of Healing, while the American School of Osteopathy, the parent school, at Kirksville, Mo., is naturally more jealous of the peculiar discoveries of Dr. Still. The June, 1905, number of the *Journal of the American School* defines osteopathy as "A system of drugless healing by which a practitioner, through an accurate knowledge of anatomy and physiology, and by appropriate manipulations, aims to adjust structure, so that nature can restore normal conditions of function to the body," thereby limiting osteopathy merely to adjustment of structure, and yet this same journal, professing to be devoted to the science of osteopathy, is full of suggestions as to non-manipulative procedures to cure and to prevent disease. The trend of evolution is clearly toward the broader definition of this new system of drugless healing. We need the encouragement and demand of the public. We are advancing the only system of drugless healing that requires a thorough education in anatomy, physiology and diagnosis, and an insistence by the public that we shall be thoroughly versed in all essential drugless methods will materially help to make osteopathy the ideal system.

By GEO. W. WARNER, Albion, N. Y.:—Being very much interested in such matters, I herewith relate to you an occurrence, what I would call "Telepathy" or "Thought-Transference," which has come under my notice, and for which I can absolutely vouch as being strictly the truth. I have a sister residing in Rochester, N. Y., with her husband, who is an automobile driver. February 18th, 1906, my sister came home to Albion to make a visit of a few days.

She had been at home two or three days, when one night at nine o'clock, she (my sister) having gone to bed about an hour previous, partially aroused from her sleep, groaning and moaning in apparently great pain. My mother quickly went to her aid, trying to ascertain the trouble, my sister being in a half conscious state and seemingly very faint. A few moments after my mother came to her side, she came to her senses sufficient to say, "Oh, I am suffering terribly; seems to me I have been terribly injured; seems as though I have been in a terrible wreck. I feel so weak and faint." In haste stimulants were given her, and in an hour or so she was herself again, only for remembrance of so terrible a fright that would not leave her. The next morning she received from her husband in Rochester the news that he the night before at nine o'clock met with a very bad accident while out running about the city with his automobile, and had been badly injured—was unconscious for three or four hours. My sister's name is Mrs. J. N. Williams, 7 Dake St., Rochester, N. Y.

Department of Original Thought And Its Practical Application

By ESTELLA BACHMAN, Station A, PASADENA, CAL.

MATTER intended for this Department should be sent to ESTELLA BACHMAN, at above address; persons interested in the study of the Source of Ancient Wisdom, Occult Ideas and New Thought conceptions, are especially invited to ask questions and send suggestions bearing on any phase of these subjects, to Estella Bachman. This Department will be a regular feature of "SUGGESTION," and will contain much material never before published. In order to grasp and make clear the practical application of the one scheme or truth found in original thought, something more is needed than mere observation, however keen, or knowledge, however profound, or experience however wide; and this intangible something, which for lack of better name is called intuition, Estella Bachman possesses in an unusually high degree. Her years of study of these subjects, under the personal guidance of Prof. Isaac Newton Vail, and the privilege of reading all his manuscripts (including "The Gods Unveiled," and his commentaries on the Hebrew Scriptures, the Zend-Avesta, and other Sacred Books of the East), added to the knowledge obtained through many years of reading covering a wide range of subjects, especially qualifies her for conducting this Department.
Editor "SUGGESTION."

Genuine Optimism.

"It is about time we cease to place our stupendous ignorance across the path of the eternal verities."—*Isaac Newton Vail.*

What the world most needs today is to know just what to do to secure health, prosperity and happiness for every individual. Every person desires these things and consciously or unconsciously strives to secure them. Ignorance is, and ever has been, the only bar in the way of the realization of our highest desires. This ignorance today too often takes on the form of the "only unpardonable sin"—wilful ignorance on a subject of vital importance to all persons—on the part of those leaders and teachers who thus strive to prevent the spread of a knowledge of the eternal verities. How well they are succeeding is evidenced by the prevalent confusion of thought among those who are trying for better things and a freer life, and by the almost utter lack of thought among great masses of people today.

There is much talk just now of optimism, but apparently those who oftenest use the term have no clear conception of what they mean by it.

Genuine, says Webster, means belonging to or proceeding from the original stock, real, natural.

Optimism, adds the same authority, is "the opinion or doctrine that everything in nature is ordered for the best, or the ordering of the things in the universe so as to produce the highest good."

Putting together the words "genuine" and "optimism," as thus defined, and turning on them the light of annular evolution, we have

a glorious truth that, as yet, seems to be known to but a few persons; but which, when once it is generally understood, will surely inspire our people with that strong hope and courage which leads to prompt and resourceful action.

One of the earliest and most conspicuous lessons taught to primitive persons by canopy processes, was the necessity of following an orderly path if the great goal in the dazzling north was to be attained. The rapid revolution of canopy forms around the earth, and their slow and steady march along the spiral path to the north polar sky began the lesson, while the ceaseless movement of vapor forms in the rhythmic dance about that celestial marvel, where the "Law Wheel" was a prominent feature, so deeply impressed the lesson on the developing mind of the race that its influence is still so strong in humanity that it is even today impossible for any sane person to find real enjoyment in disorderly living or inequitable conditions.

The old saying, "Order is heaven's first law," and the idea expressed by Luther Burbank, when he said, "Nature never lies," belong to the same conception of an orderly trend of material forces, invariable and immutable in its action, hence, always to be relied upon. It is on this rock that genuine optimism is founded.

This conception of a divine order as the normal, natural condition, carries with it the thought that disorder is abnormal and unnatural. The idea is as old as the most ancient records. This is seen, for instance, in the statement made by Inazo Nitobe concerning the oldest religion of Japan: "Shinto theology has no place for the dogma of 'original sin.' On the contrary, it believes in the innate goodness and Godlike purity of the human soul, adoring it as the adytum from which divine oracles are proclaimed."

The scenes witnessed by primitive persons, as they watched the ever active forms in the celestial world, taught that even "the gods" had to submit to the orderly trend and keep to the one right path if they would reach the goal—they could not alter in any wise the direction of the part to that one ending place.

All that is natural (using that word in the sense of conforming to the order or laws of nature, normal, regular) is good; and the inherent tendency in persons is good and always has been. But persons possess a power and a responsibility (for the possession of power and the responsibility for the use to which that power is just put are inseparable) which distinguishes them from all other living things—including all the lower animals.

This distinctive characteristic of persons is the ability to recognize and understand the orderly trend of malarial forces—usually called natural law—and the further possession of the power to choose whether to conform their actions to that law and thus live in harmony with the orderly trend of nature, or to disregard the law and thus bring misery and destruction upon themselves.

No living creatures, except sane adult persons, have the power to deliberately choose between an orderly and disorderly life, and with this power of choice goes unavoidably the responsibility of deciding between good and evil, order and disorder, harmony and confusion.

One of the symptoms of the almost abject confusion of thought in which most persons who think at all are floundering today, is the persistent, insistent, teaching that "whatever is, is best" or "right" or "just." I have even seen it stated that: "The basic principle of optimism is found in these words, 'Whatever is, is right'—because all laws of the universe are based on beneficence. Optimism comprehends belief, faith and confidence."

The fatal error in the minds of those who teach that "whatever is, is right," is due to a failure to recognize that the power possessed by persons to choose between living in harmony with or disregarding nature's orderly trend, takes out of the word "universe" (in the phrase "because all laws of the universe are based on beneficence") all those actions—and their results—which depend upon the will of persons.

No person can alter the working of the law of gravity, but most any adult resident of a large city can walk out of a tenth story window and meet death on the sidewalk below. No person or number of persons can alter by a hair line the orderly trend of material forces in the relations of persons to each other and to the earth on which they live, but the evils manifested in our highest civilizations today prove conclusively that persons have utterly failed in learning, or in heeding, that immutable law.

The eternal verities are with us, and there is good in every person, without exception. Nothing but ignorance—now rapidly becoming, on the part of professed teachers and leaders, the unpardonable sin of wilful ignorance—stands in the way of a prompt and quick extinction of evil, and the securing, here and now, of those equitable conditions under which alone can real health, prosperity and happiness be attained, and all persons have a free and ample opportunity to develop to the highest and best of which humanity is capable. What are YOU going to do about it?

Station A, Pasadena, Cal.

ESTELLA BACHMAN.

Life Culture

By HARRY GAZE, Boston, Mass.

Physical Culture.

The importance of cultivating the body to the highest possible standard should be more generally recognized. Any supposed system of spiritual development that ignores common sense care of the body is sadly lacking in the essentials for higher unfoldment. Daily exercise is an important factor in scientific body building. Although the kind and amount of exercise to be practiced is very largely an individual matter. Care should be taken not to indulge in extremes, and to develop the entire system, not simply a part of it.

The secret of correct physical culture is to be found in correlation of development. Massive muscles without proper lung development would be useless and even dangerous. A false idea of one's strength would be created that would make a severe strain on the undeveloped portion of the body inevitable. The internal organs must also be uniformly developed.

In order to produce this symmetry of development, natural exercises should be chosen. The natural life of a man is not made up of lifting enormous weights, nor of continuous struggles with imaginary opponents. Natural work and play is the very best exercise. Daily exercise of a systematic order is made necessary by that fact that ones' daily work is usually of a nature to develop but one portion of the body to any great extent.

Walking, with erect spine, and determination to breathe all the pure air possible, is a simple but splendid exercise. An occasional run is a fine mode of exercise. This should not be the strained run of a competition in a foot race, nor the spasmodic anxious scamper for a train or street car. A good wholesome run occasionally along a country road will work wonders in bodily development, and increased functional activity.

One need not be a prize fighter to become a physical culturist. There are more ideal methods of development than fights or even imaginary conflicts. Live the abundant life. Participate in everything that makes life normal and pleasurable. Spend as much time

in the country as possible. Rural surroundings are a continual invitation to inspired activity. A garden suggests some excellent opportunities for the kind of exercise that promotes good health and renewal. Time spent in outdoor bathing and rowing is very profitably spent.

Make such conditions a regular part of your life if you can. Do the very best you can in any circumstances. Spend your Sundays with the visible God in nature, and worship this Power by becoming "as a little child" for awhile, at least.

If business is confining, take some daily exercise, if it is only a series of stretching and breathing exercises in your room with wide open windows. Put life and vim into the movements. Avoid monotony or routine by the happy thoughts and intentions for progress you incarnate in each action. No physical culture is complete unless blended with mental culture. Muscles grow stronger and forms more graceful and powerful under the influence of admiration. Thought is real force, and must be considered as a factor in all forms of exercise. The most ideal physical exercise is that which calls the mind into merry activity. Who shall say where mind ends and body begins? Is there an absolute separation between mind and body?

The desire to be strong and beautiful, and the determination to become so, is the essence of success in physical culture. But as we entertain the thought, we must not serenely fold our arms and wait, but joyfully express the thought in some form of natural, physical activity.

IT IS ONLY BY LABOR THAT THOUGHT CAN BE MADE HEALTHY, AND ONLY BY THOUGHT THAT LABOR CAN BE MADE HAPPY.—*Ruskin.*

* * *

GET RID OF YOUR REGRETS. YOU ARE WHAT YOU ARE FROM WHAT YOU HAVE EXPERIENCED. AND RIGHTLY UNDERSTOOD AND ACCEPTED, ALL EXPERIENCES ARE GOOD AND THE BITTER ONES BEST OF ALL.

* * *

GIVE ME THE TOILER'S JOY WHO HAS SEEN THE SUNLIGHT BURST ON THE DISTANT TURRETS IN THE LAND OF HIS DESIRE.—*Muriel Strode.*

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

A New Religion.

BY D. F. HANNIGAN.

(Written for SUGGESTION.)

The world needs a new religion. Is it possible to give an outline of this religion, which no theologian, no philosopher, has yet formulated?

Let me try to do it!

Religion means a bond—a bond which unites man with God, or, if there be no God, with the highest principle in life, with the eternal, the ideal.

What, then, is the BOND, the CRITERION, the ESSENCE, of religion?

The FIRST law, then, of the new religion is: Let your conscience be your bond, your criterion of right.

The SECOND law is: Realize yourself. Be your best self.

The THIRD law is: Be just to all your fellow creatures.

Three principles emerge from the practical application of these laws:

First, unfettered individuality.

Second, unswerving allegiance to truth.

Third, free coöperation with others.

Thus the recognition of a Supreme Power is consistent, and necessarily connected, with any new religion worthy of the name. Buddhism, with its Nirvana and its Karma, will not do, if it cuts man apart from the eternal. Christianity will not do, if it degrades man to abjectness, to crawling abasement, in the presence of God. Love, joy, life, immortality will emanate from the new religion like an Apotheosis. Mind is not man's only great faculty. Feeling and will are greater. There is something better than to think—it is to love. Love will be the central force of the new religion.

By A. E. TRUXAL, Meyersdale, Pa.: The short article of Dr. Bowles, in the December number, is very objectionable in its general trend to believers in Christianity who think that the world would be an enigma without God in it. He thinks ignorance lies at the foundation of the belief in the supernatural. That may be true as to the kind of supernatural he has in mind. But he must not forget that there is an intelligent and sane belief in the supernatural. And there are thousands of men and women, intelligent, educated and learned in the sciences, who are firm believers in God and His government of the world.

By J. W. BELL, M. D., Everson, Wash.: The brain is the battery that generates thought. The brain vibrates in unison with external vibrations, which reach the brain by actual touch through the live senses.

Now, I am at the thing you call consciousness. A fact may thrum a set of brain-chords, the brain have power to repeat it, and this is memory. Early thinkers said, "light, heat, electricity are imponderable agents." Later ones said, "Electricity pervades all bodies." So does life. The invisible single cell thinks. These lives may perish by the billion, or result in a rose, a fish, or a man, in their strife for a higher mount. From the lowest to the highest type, all thought is alike; its function is protection from starvation.

Its power is modified by environment. Environment shaped the fish.

Why is not the highest thinker found in the sea? Why was not the highest forms of life found in the meocene or carboniferous period? Certainly the air is clearer and better oxygenized today.

Chalk beds, lime strata, etc., whole continents were built by dying insects, submerged and repeated. Mountains in the sea once stood in air. Earthquakes caused oceans to serge from place to place. It is almost safe to say: Not an atom but has been walking, flying or swimming.

If life, per se, is a property of matter, then is not every organism, per self-force, its own creator? What heals the wound, or the sick, if not the same vital force that brought the organism from chaos? Medicine never heals.

By DR. GEORGE W. CAREY, Los Angeles, Cal.: * * * Those who make the laws shall perish by the laws.

* * * If we must have medical laws let them be framed to punish every doctor who prescribes for a patient anything that will injure a person if taken while in health.

* * * It is quite time we quit searching for Saviors and quibbling about the opinions of dead men.

* * * Only the blind look for the coming of truth, or life, which is ever and omnipresent, or a kingdom of Heaven which is "at hand."

* * * There can be but one law and infinite life is that law; therefore, he who realizes that he is an attribute of infinite life—universal energy—is a law unto himself.

* * * Natural laws cannot be repealed by supreme courts nor legislatures. Man-made statutes can be repealed, which proves they are, nor never were, laws, but counterfeits.

* * * All laws are natural; therefore, eternal; therefore, they were never made.

F. A. MARTIN Los Angeles, Calif.:

Get to work and establish the co-operative commonwealth and the brotherhood of man on earth, which will give to every worker the full value of that which he produces. Then and not until then shall we have newspapers that will give us wholesome reading matter, as the first cause of nearly all the crimes will have been removed.

MRS. FLORENCE E. CURTIS, Reno, Nev.:

I have just received April SUGGESTION, and the first article I read in same was "How to Confer a Favor Upon the Editor," which put the thought in my mind to write this note to you. I am sick in bed at this writing and was asking every day for my April SUGGESTION; I love it as I can hardly wait its coming, and only regret it is not a weekly publication, instead of monthly. The months seem so long between its coming.

CARL SANDELL, 492 Haight St., San Francisco, Calif.:

If you have a kind word for your friend, say it now while you have a chance. If you wish to show him some act of kindness, do it now. It is better now than bushels of roses white and red to lay on his grave after he is dead.

By C. R. ALLEN:

Opportunity never came unbidden to any man. All great men have by some way paved the avenue down which day after day there comes tripping along, with a joyous song, a new and brighter opportunity. Suggest this to yourself; it will brighten your life:

I know there are brighter opportunities
Coming tomorrow than have ever been;
I'll just reach out
And gather the little wanderers in.

E. H. KIRK, 3320 4th Ave., College Hill, Beaverfalls, Pa.:

In looking over one of my books, "Heaven, Home and Happiness," edited by Mary Lowe Dickenson, I found this verse:

"I expect to pass through this world but once, any good thing, therefore, that I can do, or any kindness that I can show to any living creature

let me do it now. Let me not defer or neglect it, for I shall not pass this way again." The author is Rowland Hill.

By W. C. GAULT, Detroit, Mich.:
Talk happiness each chance you get;
Talk it good and strong;
Look for it in the byways
As you grimly pass along.
Perhaps it is a stranger now
Whose visit never comes;
But talk it; soon you'll find
That you and happiness are chums.

IN TUNE WITH THE INFINITE.

By A. R. CALDER, San Francisco, Cal.:
In tune with the Infinite,
A balm for all ills;
A peaceful vibration
Our whole being fills.

LIFE'S CREED.

WRITTEN FOR SUGGESTION.

Adown the ages one creed runs,
And proves its bulwark 'gainst decay.
No change in earth, or far off suns
Hath made it less from day to day.
It comes from out the bourne of time,
A gentle monitor, sublime.

And thou, dear heart, where e'er thou be,
If thou wilt live this creed divine,
'Twill save thee foes, bring friends to thee,
And give the joys for which ye pine.
Love is life's creed, for all mankind,
It heals all hearts, all wounds doth bind.

Amy Nickerson.

E. J. SCHELLHous, M. D., Kansas City, Mo.:

The leading articles in the February and March issues of your very valuable magazine, and the promise of future ones are inestimable beyond measure, and I respectfully ask your readers to give them due consideration.

WHATEVER IS THE MATTER WITH YOU, LET YOUR
FEELINGS SOAK AT HOME AND STARCH THEM STIFF
BEFORE THE WORLD.—*Blanche Howard.*

* * *

HE THAT WOULD CLIMB THE EAGLE'S NEST CARES
NOT WHO ARE CATCHING LINNETS AT THE FAST OF
THE PRINCIPLES.—*Scott.*

* * *

GENIUS IS INSPIRATION. TALENT IS PERSPIRATION.—*C. Dewitt Miller.*



REVIEW NOTES



Authors or publishers of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

THE PHILOSOPHY OF FASTING; a Message to Sufferers and Sinners, by Edward Earle Purinton; published by Benedict Lust, 124 E. 59th St., N. Y.; cloth, 130 pp., \$1.00.

Before reading this book the author strongly recommends reading one or more of the following:

1. "The No-Breakfast Plan and Fasting Cure," by Dr. Edward Hooker Dewey. Published by author at Meadville, Pa.

2. "Fasting, Hydropathy and Exercise," by Dr. Felix Oswald and Bernarr Macfadden. Published by Physical Culture Publishing Co., Spotswood, N. J.

3. "The A. B. Z. of Our Own Nutrition," by Horace Fletcher. Published by Frederic A. Stokes Co., New York City.

4. "Perfect Health" by C. C. Haskell. Published by Author at Norwich, Conn.

5. "Return to Nature," by Adolf Just. published by Naturopathic Publishing Co., 124 East 59th St., N. Y. City.

In the prologue the author states:

"Fasting is not a panacea.

"Only nature grants panaceas. And she makes hers fresh for each case. Nor does she employ human dispensaries.

"But fasting, rightly conducted and completed, is nearest a panacea for all mortal ills of any drugless remedy I know, whether physiological, metaphysical, or inspirational. Fasting, resting, airing, bathing, breathing, exercising and hoping—these seven simple measures, if sanely proportioned and administered, will cure any case of acute disease. And almost any case of chronic.

"It is not however with the therapeutic side we are chiefly concerned in this book. The healing phase is unquestionably the most vital. But its importance has caused it to be discussed already in a variety of convincing ways by specialist pioneers, preceding me in the field. *The Philosophy of Fasting* considers rather the mental, psychic and spiritual components which are themselves based on the physiological."

THE GOLDEN AGE You Are Looking For, and the Only Road to It, Made Clear Through Ancient Wisdom Explained. By Estella Bachman, author of "Atziloth, The Art of Equity," "Ideal Marriage," and "As a Shasta Daisy." Editor Department of Original Thought, in Suggestion, and of the Child Study Circle and Book-Lovers' Club, in *The Equitist*, of Pasadena, Cal.

Through the study of past records, (whether geological, scriptural, or traditional), in the light of Annular Evolution, the true origin of the signs from which the first concepts the words of every language came, is here shown. Sociology is placed on a scientific basis, which shows clearly and forcibly that our customs and institutions were not evolved either from a brute ancestry or through a process of reincarnation; and hence, that *equity is possible here and now*. There being no inherited "savage" tendency, and no karmic law compelling us to do evil, we have only to learn how to adjust ourselves to nature's orderly trend.

Everyone desiring better conditions *right here and now* ought to read "The Golden Age." It is thoroughly up to date, applying accurate knowledge of the past to the solution of the pressing problems of today. It is a lucid, brief, but comprehensive presentation of Annular Evolution and

Equal Freedom, showing their connection, and revealing the possibilities of intelligent research into past records by means of these aids.

One who had no knowledge of the author, wrote: "They are excellent, though it is not for a layman to say whether the wonderful vista she opens is only a phantasmagoria or actual fact. I can enjoy fine scenery even if it is only well painted." Another, of whom the author had never heard before, wrote: "I realize what a liberty I am taking in writing to such a busy woman. * * But I must tell you that here in Osage you have two friends who are very anxious to become your pupils. Mrs. T—— loaned me several of your lessons that my friend and I enjoyed thoroughly; but we felt we could not put the money in pamphlets, and we are so glad you are to put them in book form. * * I shall want a copy." Others have also expressed their enjoyment of these pamphlets, and their desire to get the rest of the series.

About 300 pages, cloth, postpaid, \$1. Either one of the first three chapters, printed in pamphlet form, postpaid, 10c; or all three, 25c.

The author asks for advance orders from persons who will agree to remit her the price when notified that the book is ready to mail. To be published by the BACHMAN BROKAW Publishing House, Station A, Pasadena, Cal., with whom orders may be placed.

THOTS: La Reine Helene Lytle, Northporte, Wash. This is a beautiful little booklet; embossed gold cover; printed in two colors, handsome paper. There is no price, title page or address given in the booklet. The booklet contains a few verses and paragraphs and sentiments by the author, and the binding, printing, etc., shows good taste and an appreciation of things artistic.

A COMPREHENSIVE GUIDE-BOOK TO NATURAL HYGIENIC AND HUMANE DIET, by Sidney H. Beard; cloth, 137 pp.; The Order of the Golden Age.

Among the various subjects treated in this little volume may be noted, The True Ideal in Diet; A Plea for the Simple Life; A Plea for Moderation; Substitutes for Animal Food; Substitutes for Flesh; Useful Domestic Information; How to Cook Vegetables; Medicinal and Dietetic Qualities of Foods; Table of Food Values; How to Acquire Physical Vitality.

From the preface these paragraphs are taken:

"The important subject of Dietetic Reform is now being seriously considered by thoughtful and enlightened persons in all parts of the world, and the extent of this interest in a matter which has too long been neglected is increasing every day.

"The fact that our physical, mental, and spiritual conditions are greatly influenced by the nature and quality of our daily food, and that, consequently, our own welfare and that of our children depend upon our holding correct ideas concerning diet and our living in accordance with the same, is becoming generally recognized.

"Our popular illusions concerning the necessity for, and superiority of, butchered food, have been completely shattered by the many evidences of physical degeneration and prevalent disease which are now manifest amongst the flesh-consuming nations; by the many remarkable victories which have been won by fruitarian athletes who have repeatedly secured championships and broken long-distance cycling and walking records; and by the forcible demonstration which has been given by the Japanese, that a non-carnivorous and hygienic race of islanders can out-march, out-manoeuvre, and out-fight on land and sea the forces of a colossal empire, and that its national and social life can be characterized by unsurpassed efficiency, sobriety, health, culture, and true patriotism."

This book expresses the ideas of those who hold that the natural food of mankind is wholly vegetable, and those who are studying the diet question will find here many arguments in favor of a non-flesh diet. Over 180 recipes are given for preparing various dishes.

RIGHT AND WRONG THINKING AND THEIR RESULTS; The

Undreamed-of Possibilities Which Man May Achieve Through His Own Mental Control, by Aaron Martin Crane; 12mo, gold stamping; cloth; 368 pp. \$1.50, postpaid. Lothrop, Lee & Shepard Co., Boston, Mass.

A partial list of the forty-five chapters is as follows: Mutual Reactions of Mind and Body; Discordant Thoughts; How to Control Thinking; Effect of the Physical Attitude; Destruction of Discordant Thoughts; Habit; The Relation of Principles; The Worry Habit; Importance of Early Training; Suggestion; Environment; Thought Control is the True Self-Control.

The propositions which are discussed and advocated in this book are as follows:

Mind is foremost in rank among the essentials of man's constitution.

Mind action, which is thinking, is first in the order of occurrence throughout all of man's activeness.

All thinking may be divided into two distinct classes, the harmonious and the discordant.

As consequence follows cause, so all thinking is followed by bodily action of some kind.

The bodily action is always of the same character as the thinking which caused it.

This being true, then it is also true that by the action of the mind all other actions of man are controlled.

Since man's actions are of the same character as his thinking, therefore the exclusion from his mind of all discordant thought would prevent the occurrence of discordant bodily actions or conditions.

To allow discordant thinking would result in discordant bodily action. This is disease.

The exclusion of discordant thinking and the cultivation of harmonious thinking would result in harmonious bodily action. This is health.

To allow discordant and immoral thinking would result in discordant and immoral actions. This is the creation of bad character and conduct.

Exclusion of discordant and immoral thinking would prevent the occurrence of discordant and immoral actions, and cultivation of harmonious and moral thinking would result in harmonious and moral action. This is the creation of correct moral character and conduct.

Man may control the action of his mind and his mind controls all his other actions; therefore, by this control of his mind he may have complete mastery of himself.

Consequently man may make of himself whatsoever he chooses, morally, mentally, and physically; therefore, if he chooses, he may so control himself as to become absolutely perfect.

Mr. Crane holds that many of the teachings of Christ are based on the foregoing principles. The book will appeal to those who seek to reconcile the scriptures with the teachings of modern psychology.

THE CONSTITUTION OF THE CHURCH OF UNIVERSAL BROTHERHOOD. Many attempts have been made to evolve and elaborate a system and policy of doing the things in a just and righteous manner that must necessarily be done by individuals acting in a collective or communal capacity. The little pamphlet of the above title is one of them, and from the fact that it is claimed that every declaration and provision contained therein has been tried by a rule that has been demonstrated to be true, just and right and in every particular, it would at least seem that the author has taken upon himself the task of eliminating everything in the nature of guess-work, and of trying everything by the immutable and fundamental principles of Truth, Justice and Righteousness. How well he has accomplished this may be learned by a careful study of the work itself.

The organization for which the constitution is designed to be the organic rule of action is a religious brotherhood, and one whose every act, collectively as well as individually, must be measured by a scientific rule that is in absolute harmony with the above quoted principles. And hence it is an organization that must come out from under the control of our present wrongful and

unjust system of doing things and build, equip and operate all its facilities and institutions, and administer all its affairs under a system from which everything of an unjust and unrighteous nature has been eliminated.

Copies of the Constitution will be sent prepaid to any address for 10 cents in coin or stamps by the author. Address all communications to Howard Rose, Chariton, Iowa.

A KNOWLEDGE OF THE SELF THE KEY TO POWER; A Series of Three Lectures; The Creation, and the New Dispensation; The Gift of the Spirit, and Soul Individualization; The Building of the Body, and Elemental Forces; delivered before a class in advanced thought by Charles Edwin Patterson, Grand Rapids, Mich.; paper; 70 pp.; handsomely printed in three colors; silk cord binding; colored illustrations; a very attractive booklet; price \$1.00; published by the author.

WHAT SHOULD I DO THAT I WOULD BE WHAT THE ALMIGHTY DESIGNED; A Series of Three Lectures; Candidates for Initiation; Man's Duty; Why Should I Preserve My Body, and How May I; delivered before a class of Advanced Thought by Charles Edwin Patterson, Grand Rapids, Mich.; 91 pp.; paper; price \$1.00; published by the author with portrait of author; finely printed on heavy paper; bound with silk cord.

PEARL; IN THE WORLD CELESTIAL; by Dr. T. A. Bland, 231 S. Hoyne Ave., Chicago. Regarding the book I find the following in a circular describing it:

"Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend, who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer."

Before the law of suggestion was known; before the duality of mind was known; before multiple personality and the powers of the subjective entities were known, it was not unusual for a hypnotic somnambule to visit (?) the various plants, heaven, hell, etc., and bring back very startling tales. There is a book published I think out in France in which a hypnotic somnambule told of his experiences in the starry sphere; the scientist who conducted the experiments had never heard of Bernheim or Binet and his ignorance was excusable, just as we excuse the heathen for thinking that an eclipse is caused by a big dragon. In all ages it has been the proper thing to attribute any strange phenomena to the action of spirits. To a savage a telephone is a first-class spirit, and doubtless the Egyptian priests of 4,000 years ago knew something of modern chemistry and scientific research.

No one knows why radium defies all the laws of force and matter; but it does. It may be that the phenomena seen in the salts of radium are caused by disincarnate spirits, but as yet no one has openly brought forward such a theory. And yet it would be just as reasonable as to claim that spirits are responsible for the grotesque utterances of hypnotic somnambules. The law of suggestion is most subtle; the subconscious mind is most acute, and it is influenced by suggestion in a remarkable way; the power of suggestion over the subconscious entity is so remarkable and so far-reaching that to the mind of laymen it seems almost miraculous. There is not space here to develop this idea and to show how certain sensitives may be connected with remarkable and apparently supernatural phenomena; read "The Law of Psychic Phenomena" and the matter will appear in a clearer light.

If we can find no explanation for a phenomenon in the realms of mundane affairs it does not follow that the cause must be of supermundane origin. There are many things that man doubtless never will understand, yet common sense ought to tell us that nature holds the key to every knowable event, that while the veil of mystery is day by day pushed farther and farther back, yet we must expect always to be in the presence of the unknowable because of our ignorance.

E. E. C.

“Graphology.”

Graphology is an interesting and fascinating science; graphology is the science of delineating character from handwriting. Your character is mirrored, in your handwriting as well as in your expression, your voice, your attitude or the shape of your head.

As the phrenologist and physiognomist can read character from the face, so the expert graphologist can read character from a specimen of handwriting and I have seen some wonderfully accurate readings made solely from a few written lines. I have arranged with the leading graphologist of America to furnish readings to SUGGESTION subscribers. When you send your subscription enclose a specimen of handwriting and we will send a character reading. This offer does not apply if any other premium is taken, nor does it apply to clubbing offers. In such cases 15 cents additional must be enclosed for the reading.

Here is a good way to get an expert opinion regarding the mental characteristics of your friends and acquaintances. The sample of handwriting you send will not be returned and no names will be mentioned in the reading. Graphology is not astrology, or palmistry or psychometry, but a well developed science, which is recognized by all. We instinctively draw conclusions from the handwriting of a stranger, but few of us know to what an extent individuality is revealed in penmanship. No two persons write alike, and under microscopic and analytical examination forgeries are easily detected.

We have received a small pocket volume, nicely printed and bound in cloth, entitled, “Poverty a Disease and Its Cure,” by Elmer Stevenson, Redfield, S. D. This is not a very big book, but it contains some very big ideas. The author holds that the influence of fear thought may be overcome by concentration of the mind and the use of the will power and that by proper study of certain principles it is possible to bring about a fair degree of individual happiness, success and prosperity. Mr. Stevenson says that poverty is a disease. I suppose he means a mental or psychical disease and his little book is an earnest and sincere effort to find a cure. He has expressed very strongly some of the leading ideas of Mental Science doctrine and is also a firm believer in the power of suggestion. This little booklet will give many persons a new start in life, as it is strongly charged with optimistic and helpful thoughts. The book can be purchased from the author and I think the price is 50 cents mailed.

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THEOSOPHICAL REVIEW; 26 Van Buren street, Chicago; 161 New Bond street, London.
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THEOSOPHICAL QUARTERLY; 159 Warren street, Brooklyn, N. Y.

HYGIENIC.

- CARE OF THE BODY DEPARTMENT; Times, Los Angeles, Calif.
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MISCELLANEOUS.

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 SELF MASTERY; a magazine of success; Corry, Pa.
 THE OCCIDENT; 124 Highland street, Brockton, Mass.
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 THE PURITY JOURNAL; 81 Fifth Ave., Chicago.
 THE ARYA; Aryan Religion, Science, Eastern Philosophy, etc.; 296 Tambu Chetti, Madras, India.

THE CHIROPRACTOR; devoted to the interests of chiropractic, a system of drugless healing; Davenport, Iowa.

HISTORIC MAGAZINE AND NOTES AND QUERIES; history, folklore, mathematics, literature, science, art, arcane societies, etc.; Manchester, N. H.
 LUCIFER; a semi-monthly reform magazine of advanced thought; devoted to the emancipation of women; 500 Fulton street, Chicago, Ill.

TOMORROW; a monthly handbook of the changing order for progressive people; Parker H. Sercombe, Editor, 2238 Calumet avenue, Chicago.

INGERSOLL MEMORIAL BEACON; good government, science, free thought, rational right doing; Ingersoll Beacon Co., Chicago.

OUR DUMB ANIMALS; published in behalf of those who cannot speak for themselves. Every lover of animals should send for a copy and then subscribe; 50 cents per year; special price to teachers and ministers, 25 cents per year; 19 Milk street. Boston, Mass.

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"For about three years I had been a great sufferer from indigestion. After trying several kinds of medicine, the doctor would ask me to drop off potatoes, then meat, and so on, but in a few days that craving, gnawing feeling would start up, and I would vomit everything I ate and drank.

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"My mother was very much bothered with diarrhea before commencing the Grape-Nuts, because her stomach was so weak she could not digest her food. Since using Grape-Nuts she is well, and says she don't think she could live without it.

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"One morning the grocer's wife said she believed coffee was the cause of our trouble and advised Postum. I took it home rather dubious about what my husband would say—he was fond of coffee.

"But I took coffee right off the table and we haven't used a cup of it since. You should have seen the change in us and now my husband never complains of heart palpitation any more. My stomach trouble went away in two weeks after I began Postum. My children love it and it does them good, which can't be said of coffee.

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Read the little book, "The Road to Wellville," in packages. "There's a reason."

We would call the attention of our readers to the advertisement of A. F. Stauffer of Delta, Colorado. A small sample of the honey with small booklet—"On the Food Value of Honey"—will be sent anywhere for a 2-cent stamp. We have had a shipment of this honey and it is the best we have ever used.

Readers of SUGGESTION will find the advertisement of Dr. Schaefer, of Erie, Pa., on another page. The Schaefer System of Healing, invented by said doctor, is now practiced in all parts of the world, and the cures made by this invention are such as cannot be claimed by any other method of healing. Any person looking for health or a paying profession should write for testimonials, etc., to Dr. Schaefer, Erie, Pa.

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Drugs never heal; they only suppress symptoms which always appear in the form of pains, fever, eruptions, etc., when the laws of nature have been grossly violated. The old school of medicine has a thousand different remedies for as many ailments. One disease is constantly substituted by another. The system is saturated with drug poisons which momentarily stimulate the organs, but in time seriously impede vital action, causing chronic diseases in their various forms and endless suffering.

The natural method of healing always aims to clean the entire system and to increase its resistive power against injurious influences.

The organs of the body are inter-dependent and we cannot injure one organ without affecting the others. All healing must come from within and every sick organism can only recover if it is put under the same conditions which are necessary for the perpetuation and propagation of organic life in general. These are in their natural order as follows: *Sunshine, fresh air, water as drink, fruits as food, exercise and rest.* Only if these are properly used, water may be employed as a specific healing factor in the form of baths or ablutions, but always in its natural temperature, neither artificially heated nor cooled. In short, we teach and practice the great and universal truth that the preservation of health is only a matter of living in perfect harmony with Nature. The Supreme Intelligence which develops an invisible cell into an organism of the most wonderful perfection, certainly knows how to restore health if not hampered in her wise but often misconstrued ways.

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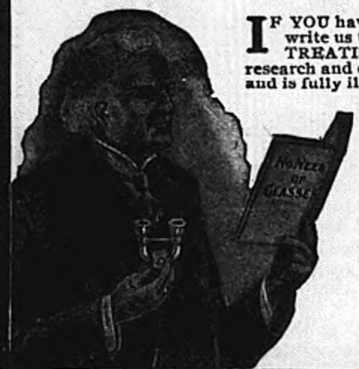
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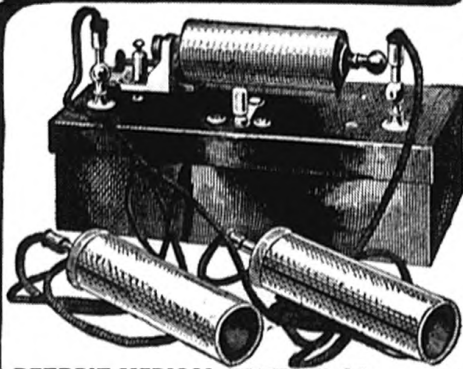
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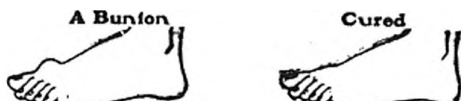
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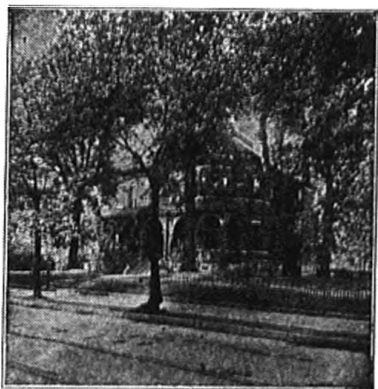
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